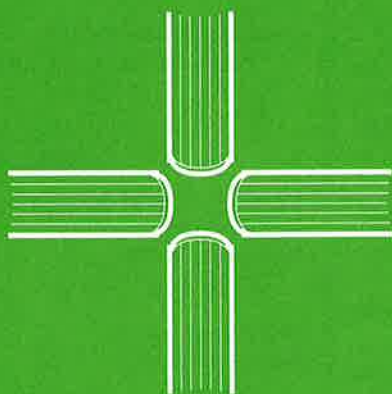


MAY/JUNE 1993 VOLUME 128 NUMBER 5

LUTHERAN EDUCATION



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- ✓ *A More Musical Classroom*
- ✓ *Robotic Science*
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- ✓ *Should Members Pay Tuition?*

Lutheran Education

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Artist David Busse has fashioned four books into the
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Congratulations! You've made it through (almost) another year with sanity intact and health unimpaired and the smoldering embers of hope from last fall still giving off at least a little heat. May those coals be the beginning of the bright fires that will get you off to a blazing start come next autumn.

Vic Streufert spent part of his summer two years ago visiting Tanzania and Nigeria. Take a vicarious travel break with him to at least the former country and learn about the impact Lutheranism has made on that country whose lot is divided, it seems, between poverty and optimism.

And if you think you have put a lot of energy into this business of teaching, reading *Terry Umphenour's* account of how he and his eighth graders developed a realistic flight to Mars may just possibly humble you...or...give you new ambition for doing something as exciting and as adventurous as this.

What is a Lutheran Deaconess? Even some church professionals are not clear about this worthy vocation. *Kris Wassilak* will help your understanding in her "I Must Do Something" article which epitomizes so well this vocation of service.

And for those of you who do not regard yourself as musically gifted, *Jean Harrison* provides encouragement and some know-how in her "Toward a More Musical Classroom." She does not assume anything about your musical capabilities.

Dan Schlensker shares an observation or two from his experiences in a science teachers workshop that leads one into God's wonders of creation without self-consciousness. See "Robotic Science."

Tom Buck concludes the three-part series on Lutheran secondary education leadership as he points us to the 21st century. (Can it only be seven years away?)

Finally, *Dick Blatt* and *Jim Kirchhoff* provide contrasting views on an admittedly controverted subject: Should congregation members pay tuition? Food for thought from two veterans who hold strong opinions.

We wish you all a summer of restorative activities whether they be vacations, travel, pursuing advanced degrees, or simple loafing. They all can be to the glory of God, you know.

We wish you well in their ardent pursuit.✚

I n T h i s I s s u e

*Matters
of
Opinion*

Wayne Lucht

Straightening Mirrors

As a boy growing up in the Chicago of the 1930's, nothing could be more exciting than a day's outing to Riverview, the world famous amusement park. On Two Cents Days, even if we only had a dime and had to walk the three miles from home, it was worth it. My first encounter with the room of bent mirrors (I know there was a name for it, but it eludes me at the moment) was unforgettable and hilarious. Seeing myself with a fat belly or a bloated face just made me howl. Too funny for words.

Sharing that experience with one of my sons intersected a casual conversation with a former student who had just finished her first year of teaching. Rachel had come through the fires intact, and together we rejoiced about that. She did have a particularly difficult child to cope with in her class of twenty-six but she reflected on him with humor and balance. It had become a class joke that the two days in the whole school year when he was absent were among the happiest and smoothest and most productive of all the days with her children. (Why are naughty boys usually so robust? Now that's a researchable question!)

Like the mirrors in the Fun House, it does not take much bending to distort the whole classroom enterprise. Sometime it's simply the presence of one disruptive child. Or it can be a clique that has somehow developed a corrosive agenda while pursuing their self interests.

This unhappy phenomenon can occur on any level of group instruction, from kindergarten right through the graduate level. Admittedly, keeping an undistorted image (call it "perception") is much more challenging when one has to deal with the group for five or six hours a day.

What to do since the likelihood of its occurrence is high?

Some would say: Look upon this child as part of God's design for you. He could be a blessing in disguise. (Please stifle any snickers of cynicism.)

How about this alternative: Try playing King David who also had to battle a distorted perception.

Remember when he listened to Nathan describing how a rich man had taken the single beloved ewe lamb from a poor man for his sacrifice. Recall David's outrage at such a mis-application of power. His royal judgment was that the rich man should pay back fourfold.

And recall the prophet's devastating declaration: "Thou art the man!" (For those with a lust for inclusivity: "Thou art the one!").

David's Bent Mirror was his perception of himself as being above such a mean and self-serving act. His shock must have been great after Nathan's pronouncement.

Yet David provides us with an admirable model of "straightening the bent mirror" of the mind when he confesses his sin and proceeds to remedy the mis-deed.

What does it take to re-shape perceptions that cause us to act toward certain people in non-productive ways (or even productive ones!). Perceptions serve their owner's self interests, rarely those of other people. Struggling to rid one's self of distortions about other people, since that would under-cut the convenience of our prior judgments and the smoothness of our agendas, takes monumental discipline and effort at times.

For example, we might have to ask questions we would just as soon ignore:

What is the child gaining by his behavior that he does not gain by conforming?

What is so important that he would risk the disapproval of teacher and classmates?

What gap(s) in his emotional economy is he trying to fill?

And these are only starters.

The general goal of removing distortions from our understanding of others, especially those learners given into our charge, remains one of the most difficult and elusive of our professional tasks, most probably because it forces us to stop our dislike for a while to allow our psychological eyes to re-focus.

Perhaps, after all, we do have to see him as God's invitation to straighten our mirror.✚



Victor Streufert

Bringing Something Home from Africa: KARIBU

To be honest, we didn't learn very much Swahili during our weeks in Tanzania. But all of us, I think, mastered one word: KARIBU. We heard it again and again in a variety of settings, from urban communities to rural hamlets. It was used by all kinds of people, high governmental officials and prominent leaders of the church as well as by owners of small businesses and farmers in the remote areas of the country. Even children kept on telling us: KARIBU.

We soon learned, the twenty-one of us, that it meant WELCOME. We were a group of college and university instructors from fourteen different Lutheran schools in Canada and the United States with the rare opportunity to spend over six weeks in two African countries. Sponsored by LECNA (the Lutheran Educational Conference of North America), the purpose of our visit to Tanzania (in East Africa) and Nigeria (in West Africa) was to help us and our institutions do a better job of educating for life in the global community.

So we found out what KARIBU meant during our days in Tanzania. Without exception, our hosts provided us with as much of their time as we wanted. They showed us a remarkable hospitality, sharing with us again and again food and housing, in circumstances where their resources for either were often very meager.

Upon our return to the States, I had opportunity to recount some of our experiences with a long-time Augustana Lutheran missionary to Tanzania. "Do you know what KARIBU really

Victor Streufert served on the Concordia College faculties at River Forest and Seward as well as Bethany College in Lindsborg, Kansas where he and his wife live in retirement.

means?" he asked. "It means COME IN! Come in and let us share with you what we have." This, of course, is just what the Tanzanians did for us, freely providing for our physical needs. But they shared a great deal more. They gave to us of their experiences in life. And even though our contacts with the people of Tanzania were made over two summers ago, the impressions of what they shared are still vivid in our memories.

KARIBU AND THE PROBLEMS IN TANZANIA

Although some events were not easy to share, yet they invited us to come in and see at close hand some of their problems. It was hard for us to realize that in their country of approximately 28 million citizens, 48% were under the age of fifteen. (In the US, 21% fall into that cohort.) They, as well as we, wondered how the needs of their people could be met, when at current rates of growth, Tanzania's population could double in just nineteen years. (It is estimated, at our current growth, it will take over a century for the American population to double.)

It is difficult to imagine what will happen with this impending numerical increase when currently Tanzania is wrestling with contemporary problems of great difficulty. At the present time eleven

million Tanzanians suffer hunger or are vulnerable to nutritional deficiencies. Currently infant mortality rates range in excess of 110 per 1000 live births. (US rates are between 9 and 10 per 1000). This year 170 to 180 children out of every 1000 are likely to die (while in America we will have only an approximate 12 deaths per 1000.) Right now their society is able to allocate annually only two to three dollars per person for medical purposes in contrast to some \$650 per person spent in the United States. What indeed will be the future for these open, warm people when even now their country can afford to send only 5% of its population to secondary schools and can provide less than 1% of its population with post-secondary education? (In the U.S. we enroll between 55-60% of our citizens in educational programs after high school.)

KARIBU AND THE WORK OF THE CHURCH

Although we were shielded from none of these dismaying statistics, these facts so freely shared with us did not provide us with the most lasting impressions of our time with them. Though it may have tended in some ways to diminish our sensitivity of their extreme needs, in welcoming us to come in something was shared with us which was even more memorable.

That “something” was the unrestrained joy and hope which they found in the Gospel, letting the blessings of that Gospel extend in their lives with one another, in their local communities, in their society as a whole.

Devout attention was paid to the reading of the Scriptures and the sermons, some of which by American standards were quite lengthy.

Our East African hosts were members of the *Evangelical Lutheran Church of Tanzania* (ELCT). A church body of more than one million members, it is the single Lutheran Church of the country, the product of the 1963 unification of six groups whose origins stemmed from the work of missionary societies and church bodies in Europe and North America. Currently very few of the clergy or teachers of the church are expatriates; almost all of its administrators are native Tanzanians.

We became acquainted with portions of the church’s work in Dares Salaam (the primary city and capital of Tanzania), in Morogoro (where the church maintains one of the best secondary schools of the

country and an exemplary language school) and in Arusha, the headquarters of one of its northern dioceses. Particularly in Arusha we were privileged to observe these fellow Christians at work with their creative efforts to bring the Gospel to their countrymen and to serve their needs.

We were with them in their services of worship in all of the three areas of the country which we visited although our ability to participate was seriously limited by our lack of acquaintance with Swahili. All of us were surprised by the size of the worshipping congregations; the minimum number in services which I attended was about 200. In the town church of Arusha (founded before World War II by a Leipzig missionary society and last served by a non-Tanzanian pastor in 1965) some of us were present for a 7:30 Sunday morning worship service with some 350 others. The two later services of the day were at least as well attended. Devout attention was paid to the reading of the Scriptures and the sermons, some of which by American standards were quite lengthy. (We were invited to a marriage ceremony in Morogoro which featured a wedding address at least twenty-five minutes in duration.) Lasting memories are especially associated with the joy expressed in worship, particularly in the singing. A rollicking, full-throated singing instilled new life

to hymns, especially to those with recognizable American and European melodies.

In programs of outreach, there was evidence that many were quite traditional, apparently following the approaches of the missionary churches in their medical and educational ministries. Church-sponsored medical services, frequently in the form of hospitals and out-patient clinics, provided the society with substantial service and leadership. (One timely reminder of potential assistance from those of us in the First World came as we asked to observe the work carried on in a Lutheran hospital in the area around Bashay. We were informed that it was far superior to the regional hospitals provided by the government largely because of one significant reason: it had a steady source of medicinal supplies gathered by a group of concerned Christians, members of a few Lutheran congregations in Germany.)

The ELCT continues to be active in educational ministries, although the current format of the school system is somewhat altered from that which was in place before Tanzanian independence from the British colonial system in 1961. The churches previously sponsored a number of mission schools, both elementary and secondary. At this time there is mandatory elementary education with virtually all

elementary schools provided by the state. The church remains prominent in its provision of secondary education, often in creative arrangements with the government. In some instances which we observed the government owned the physical properties of the school, while the administration and the teaching staffs were provided by the church.

From my perspective, one feature of Lutheran education in Tanzania has the potential of increased emulation elsewhere. The church's schools have had marked success in equipping and particularly in motivating its graduates to engage in the work of the major institutions of the country. As one would anticipate, many of the leaders of the church were products of its educational system. But its graduates have also demonstrated an outstanding level of participation in the social and political leadership of the country. We met former students of the Lutheran schools in high positions of government: a current leader in the National Assembly (Tanzania's one-house legislature), a former Minister of Finance and a previous Minister of Natural Resources for the nation, leaders of metropolitan government in its major cities, and professors at the national university in Dar es Salaam. There is little doubt that the Lutheran schools have provided the environment within which its students

have been challenged to strive for avenues of general societal service.

KARIBU AND INNOVATIVE COMMUNITY SERVICE

One of the most striking elements of the work of the church in Tanzania, in my opinion, was the readiness with which the church sought creative models for service to its membership and to the local communities. Its leaders endorsed strongly such service as a means by which the Word of the Gospel might be shared. The church has stressed that such service itself is a legitimate and necessary function of the church and its membership. Some of the best examples of this innovative service are drawn from our experiences in the Arusha area.

One of these programs was the "Heifer Project." Under the terms of the project, a poor family (not necessarily a member of the church) is selected by the community elders to receive an heifer which has been provided by the church. While the family is obligated, under the provisions of the project, to return the first and the third calves which the heifer produces to the project, all remaining calves belong to the family, to be utilized as it may choose. The family characteristically maintains its own cows through the project, having sufficient milk for the family's own domestic

uses. However, it is eventually enabled to enter the open market for the sale of milk and additional calves.

In the parish where we were able to see the heifer project in operation, the bull which serviced the cows of the area was kept in a barn on the property of the local church. Taken to the home of one of the recipients of the heifer program, we met a young widow with three children. Carefully written in chalk on the door of the modest home were the words: "Jesus comforts." The children in the home, asked by our interpreter to indicate the name which had been given the heifer, replied: "Compassion."

The same morning we were taken to the slopes of Mount Meru, just outside of Arusha, where a number of farmers grew coffee as the principal cash crop. The coffee trees seemed in good condition, but, upon closer inspection, it could be observed that the leaves of the trees were covered with the residue of an insecticide. Frequent rains tended to wash off a sufficient amount of the chemical so as to pollute the ground water of the area. This had, in fact, caused the death of several local residents. The church entered this situation by forming a coalition of the government, the local community and its own organization to provide safe water for the villages in the area. A spring high on

the slopes of the mountain was tapped, its pure fresh water conveyed to cisterns at lower levels from which, in turn, it was piped into taps for each of the near-by residential hamlets.

Carefully written in chalk on the door of the modest home were the words: "Jesus comforts."

The government supplied the expertise in engineering (identifying the springs, locating sites for the cisterns, surveying the routes for the water pipes); the villagers provided the labor (making the bricks for the cisterns as well as constructing them, digging by hand the trenches for the pipes); the church administered the project and ensured its funding, securing the required equipment and construction supplies for its completion.

A variety of other activities might help to describe briefly the innovative outreach of the Tanzanian Lutheran Church. For example, to help supplement diets which were low in nutrients, fish farming projects were initiated. In addition to assisting residents of an area to learn the techniques of pond construction, the Tilapia, a fish which grows rapidly in the impoundments, was made available

through diocesan assistance. (Interestingly, the fish in some districts has become known as the "St. Peter Fish.") "Bio-gas tanks" further illustrate the creative efforts of the church to meet the needs of a society which is energy poor and suffering severely in the advent of high petroleum prices.

The church has been devoting considerable attention and subsidy to the introduction of the underground bio-gas tanks which receive barnyard manure, allowing it while it is decomposing to generate gasses which can be captured and utilized for the lighting and heating of homes. The list could go on such as the church's encouragement of the planting of rapidly-growing trees for erosion control and the production of firewood.

BY WAY OF SUMMARY

Other similar projects could be cited, each undertaken by the church as a part of its ministry to the Tanzanian people. The assistance granted is not provided as a come-on carrot at the end of an ecclesiastical stick, available to persons if they join or register an intent to affiliate with the church. As far as we could determine, assistance is freely given to all in the communities which the church serves, a deliberate response to the mandate from our Lord to provide support for those in

need. Nothing observed suggested a “social gospel” dilution or diminution of the message of Christ and His Kingdom. Among the Lutherans in Tanzania the proclamation of the Gospel and a posture of service to the community seem to be completely interwoven.

One final observation regarding the approach of the church in this society. Perhaps we shouldn’t have been so surprised, but many in our group failed to anticipate the heterogeneity of the Tanzanian population. Extensive cultural differences are to be noted between various ethnic subgroupings. In observing the work of the church a great sensitivity was displayed regarding the character of the subcultures of the population. This was shown particularly in the approach of the church to the Masai, a nomadic grouping living in the northern areas of Tanzania. Assistance was provided and the Gospel shared freely.

SOME TAKE-HOME PAY FROM KARIBU EXPERIENCES

What was the impact of this contact with the Lutheran Church in Tanzania which might prove important for our ministries here in the United States?

One obvious impression is the realization of the extent to which we in America have been blessed by resources of almost

every imaginable type. A correlate of this awareness is the growing conviction that it is incumbent upon us to share our material blessings with our brothers and sisters in Christ.

More and more it would appear that we are fellow-inhabitants of a global society which inevitably has some zero-sum

Nothing observed suggested a “social gospel” dilution or diminution of the message of Christ and His Kingdom.

characteristics. We can’t have more without some others having less. Nor are they likely to have more without our readiness to do with less. To me, at least, it seems inescapable that sharing material elements of life cannot proceed in a significant manner unless we are willing, in the United States and in similarly blessed areas of the world, to diminish in a meaningful way some components of our lifestyle.

But beyond that, our acceptance of the Tanzanians’ KARIBU has suggested a great deal more. By their sharing with us in those short weeks we were provided with a paradigm of a church at work within a society. It depicted a portion of the Lord’s Kingdom, with far from abundant

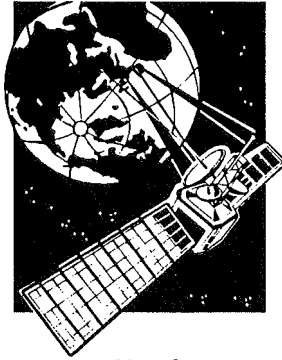
resources, which was able to meld a ministry of the Word of the Gospel to its society with a ministry of service in the Gospel to the social and economic needs of its people.

In our brief association with the Tanzanian Lutherans we obviously could not, I am confident, learn as much as we might have about their frustrations, disappointments and failures in their attempts to be part of the work of the church in their land. Surely creative, innovative approaches on their part were and are as difficult for them as they might be for us (and given their level of societal resources, probably even more so). Yet the overwhelming impression received in our contact with them was that they were attempting in their ministries the innovative and the creative. And the Lord of the Church has been richly blessing their efforts.

The needs in our society are not the same. Bio-gas plants and heifer projects might not be appropriate here; nor perhaps may be fish farming or safe-water pro-

grams (or would they?). In many respects the problems of outreach for the church here are perhaps substantially more intricate and complicated. But by welcoming us the Tanzanians shared with us an attitude and approach which for them has produced a hopefully dynamic and joyfully vibrant church. We can be encouraged here in American Lutheranism, as have our East African brothers and sisters, to marshal our resources both for the sharing of the Word and meeting the needs of the society of which we are part. We can similarly hope to strike an effective balance between the investments of our energies and finances in the traditional approaches to ministry and those which are the more innovative.

All in our group thank the Lord for our opportunity to observe the Tanzanian Lutheran Church in action, and especially for the manner in which its members welcomed and shared their problems, their activities and their dreams with us. KARIBU!✚



Terry Umphenour

Project Mars: 48 Hour Simulated Shuttle Mission

On January 10, 1992, four 8th grade student “astronauts,” two boys and two girls, entered their shuttle vehicle—a small self-contained Sportsman’s Dodge Van—for a 48 hour “flight” that would take them to Mars. Without ever leaving the ground or moving an inch, these “astronauts” began the journey of a lifetime. Locked away from the rest of their fellow classmates, the shuttle crew would be at the mercy of their own planning and preparations. There would be no room for errors and many unknown dangers to face. Only their ability to work together as a team and their training could help them face these difficulties and their own fears. Though isolated by only a brick wall and a few dozen feet distance, the shuttle crew might as well have been millions of miles away from mission control—their classroom.

Nobody would be able to physically help them. Voice communication with NASA Mission Control—their classmates—would be the “astronauts” only link with civilization. A lot was riding on this first mission. Learning physical science through interacting simulations was on trial for these dedicated space pioneers. Success would mean the satisfaction of doing a difficult task well and provide a new approach to learning physics for the future 8th graders at Hope Lutheran School. Four and one half months of intensive study had already been invested in this mission. Nobody wanted it to end in failure.

SHUTTLE SIMULATION GOALS

Project Mars is an interdisciplinary project that involves the principles of physics, the mechanics of space flight, incorporates proper grammatical usage, and teaches students the

Terry Umphenour teaches in the upper grades at Hope Lutheran School in St. Louis.

benefits of cooperative education. The project confronts the question, "Why do I have to learn physics? I'm never going to use it." Through this simulated space shuttle mission students learn to apply physical science principles in an interesting and innovative way.

Primary goals of the mission are to:

1. teach physical science units on light, sound waves, force and motion, electronics and magnetism, and flight.
2. learn how to graph and understand cause and effect relationships.
3. learn to extrapolate data from graphs and data tables.
4. learn the principles involved in the basic laws of physical science. These principles include Boyle's Law, Charles' Law, the Bernoulli Effect, and Newton's Laws of Motion.
5. learn the basic concepts of light, sound, and energy.
6. learn problem solving techniques to handle preflight and mission problems.
7. learn to collect and analyze data. This will include the use of written reports, summaries, data tables and graphs.
8. learn to use cooperative learning to further the group's capabilities.

9. learn star patterns from star charts and be able to identify at least six star patterns from visual observation in the night sky.

10. learn to use correct language skills in report writing. These skills will include correct use of grammar, sentence and paragraph structure, spelling, and punctuation.

Additional goals may be added to fit any science and language textbook. For this project, goals were derived from the students' physical science textbook.

SHUTTLE MISSION PERSONNEL

Project Mars allows a teacher to use an entire class to participate in the space shuttle simulation. The class is broken down into two distinct groups; astronauts and mission control personnel. Each group is subdivided into specific categories. For our first mission the class was broken down as follows:

SHUTTLE CREW

Shuttle Commander: The Shuttle Commander assumes the responsibility for the success of the mission. It is the Commander's responsibility to determine necessary oxygen supplies and insure that these supplies are on board the shuttle before lift-off. The Shuttle Commander will help determine a work-sleep schedule

and daily living schedules. Simple things like taking a shower and sleeping are important in a normal daily routine. The Commander will also monitor all pilot calculations for accuracy, lead the scientific exploration team and all experiments pertaining to light. The Commander will give spiritual guidance to the shuttle crew through the use of daily devotions and keep a written log of the mission.

Shuttle Pilot: The Shuttle Pilot will navigate and pilot the shuttle vehicle, determine the shuttle's capabilities such as maximum weight and proper storage of equipment, and provide for waste removal. Additional responsibilities on the mission include leading all biological experimentation, monitoring all food and water supplies, and determining fuel and payload limits. The Shuttle Pilot will also be a back-up to Mission Specialists in the area of radio and computer communication.

Mission Specialist #1: Mission Specialist #1 will set up and maintain visual and oral communication systems, handle all electrical problems, record all communication between "astronauts" on activities conducted outside of the shuttle vehicle during the mission. Mission Specialist #1 will be responsible for keeping a photographic journal of the mission and will lead all sound experimentation. Along with the Shuttle Commander, Missions

Specialist #1 will conduct extravehicular activities (EVA's).

Mission Specialist #2: Mission Specialist #2 will set up and maintain computer linkage between the shuttle and mission control, determine the necessary software needs for the mission, lead all crew physiological experimentation, handle the medical and psychological aspects of the mission. Mission Specialist #2 will also prepare all meals during the mission.

MISSION CONTROL TEAM

Flight Director: The Flight Director will supervise all personnel involved in the project both before and during the mission. The Flight Director will work with each team specialist and crew member to have a working knowledge of all aspects of the mission, make final decisions related to all aspects of the mission, work with team members to solve possible problems, and guide the Shuttle Commander in making decisions related to unexpected occurrences. The Flight Director will also work with the Project Director (teacher in charge) to determine a launch date and launch or abort the mission. The Flight Director may have assistants to help with the workload.

Communication Specialists: Communication Specialists will develop a workable communication system for the

shuttle in cooperation with Mission Specialist #1, teach other team members how each communication system works, and maintain oral communication with the shuttle crew during the mission.

Computer Specialists: Computer Specialists will develop a workable computer communication system between the shuttle and mission control, resolve any computer problems that might occur during the mission, and keep a data log of all computer communications between the shuttle and mission control.

Medical Specialists: Medical Specialists will develop an exercise training schedule and make decisions relevant to the shuttle team's health and well-being. The Medical Specialists will learn to take and record vital signs, keep a record of each "astronaut's" progress on the physical evaluation course. The Medical Specialists will determine if an "astronaut" is ready for the mission.

System Analysts: System Analysts will help design and support all biological experimentation, help design and regulate a system for waste removal, act as a back-up to the pilot in determining payload limits and fuel and oxygen needs. System Analysts will also help design spacesuits and light experiments.

Nutrition Specialists: Nutrition Specialists will design a balanced diet for the

shuttle mission, explain the nutrition benefits of the selected foods, and work with all phases of food preparation and loading.

Journalists/Public Relation Specialists: The Journalists will write a weekly article on the progress of the mission, interview members of the flight team before, during, and after the mission. Journalists will also keep a journal on the progress of the mission. The Public Relation Specialists will choose the music and other media materials needed for the mission, choose the entertainment and educational materials for in-flight operations. The Public Relation Specialists will deal with any newspaper or TV reporters and will conduct the post-flight news conference.

THE MISSION: AUGUST 1991 - JANUARY 1992

The mission started with the selection of eight "astronauts." From the very beginning the students selected to be "astronauts" knew that only four of them would fly on the mission. However, a back-up was needed for each member of the flight team. In case of illness the back-up would replace the ill "astronaut."

After picking the "astronauts", the NASA Mission Control members were selected. The positions were selected by filling out applications and writing re-

sumes. These must be filled out completely with correct grammar and language skills.

With responsibilities assigned, each group began designing the systems needed for the mission and began working on all the as-

pects of the mission. The Medical Specialists prepared a training program for the eight "astronauts" to follow. They were required to run a mile in a set time, do push-ups, sit-ups, swim 120 meters, and complete an obstacle course within a certain time period. If an astronaut didn't meet the minimum requirement by January 5, he or she would be removed from the astronaut program.

During August and September the class learned about force and motion. This was learned around the concept of the space flight. The number of newtons necessary to launch our vehicle was determined. Formulas and ratios were learned to determine oxygen needs. A test of NASA vocabulary and acronyms was given each week to help insure that the class would be able to communicate with each other during mission. In October and November electricity and magnetism were covered. During these months each group

If an astronaut didn't meet the minimum requirement by January 5, he or she would be removed from the astronaut program.

of specialists had to turn in a written report of their progress to the Flight Director on a biweekly basis. These reports were summarized and delivered to the Project Director.

In December and early January

1992, light and sound were covered. For this part of the training, a laser specialist was brought in to teach the class how lasers worked. She also helped the class set up its laser to transmit sound communication.

Finally on January 10, 1992 the mission was ready for launch. The "astronauts" would begin a 48 hour mission to Mars. The rest of the NASA mission control team would work in shifts to support the flight. Some would work only one eight hour shift. Others would work eight hours and be off eight hours, and some would work sixteen hours straight. The flight director and assistant flight director would remain for the entire mission. They would sleep when possible. The mission went as follows:

FRIDAY, JANUARY 10:

7:00 a.m. The astronaut team reported for preflight physicals. Physi-

cals were given by the medical specialists who took blood pressure, temperatures, heart rate, and listened to make sure lungs were clear. All “astronauts” proved to be in good health. They were each allowed to load their five pounds of personal gear aboard the shuttle.

The flight director arrived to supervise loading the shuttle. Mission control had been set up the night before, so food and supplies were loaded aboard the shuttle vehicle.

8:00 a.m. Computer specialists set up the computers and checked the computer systems. The communication team set up the radio communication systems. A local TV station, our official weather source, gave us a weather up-date for the launch.

10:00 a.m. A final equipment check was run. A second weather check was made with the TV station. The mission remained a “go.” A serious problem developed with the on-board video camera. We were unable to get a clear picture from inside the shuttle. The communication specialist worked to deal with the problem.

11:30 a.m. All had a final meal together before beginning final preparations.

12:00 p.m. All specialty teams began final system checks. Food, water, and oxygen supplies were double and triple checked. Fuel supplies were also checked. It was determined that 12 percent oxygen reserve would be enough, and a 10 percent fuel reserve would be a safe limit. The video camera was adjusted, but the only person who could keep it in focus was the communication specialist. He was forced to call home and tell his parents that he would have to work an extra shift. He wasn’t scheduled to work until 11:00 p.m. that evening. During his 16 hour shift, he trained others to keep the camera in focus and the TV signal coming in strong.

12:30 p.m. A reporter and photographer from the St. Louis Post-Dispatch arrived to cover the launch. Our Public Relations person took charge of the press coverage. Everyone else—including the Project Director—was too busy to be disturbed.

12:40 p.m. The “astronaut” crew and NASA mission control team met in the auditorium for a final briefing and a devotion led by the Shuttle Commander.

At this time, without the knowledge of the class, a 5th grade stowaway

was smuggled onto the shuttle vehicle. This was done to force the class to handle an emergency and refigure all of their calculations. Everything they had worked so hard to calculate would now have to be recalculated within a very short time period.

1:10 p.m. The "astronaut" crew entered the shuttle vehicle and began prelaunch countdown. The Post-Dispatch reporter observed and talked to personnel who were not busy.

1:30 p.m. A test of all oral communication systems caused a serious problem. Since the systems were unshielded, they were shorting each other out. I didn't tell them what the problem was, and everyone worked hard to decipher the garbled communication. Launch was scheduled for 3:00 p.m.

2:55 p.m. The Flight Director was asked if he was going to abort the mission. If the mission was aborted, the class would not be able to launch again this year. After a quick discussion with his communication team, the Flight Director felt that the launch should continue. Six different communication systems were on board, and he felt that the team could keep at least two systems working at all times.

3:00 p. m. Launch. All systems worked well except for oral communication when more than one system was on at a time. This problem continued for over two hours until the teams finally determined what the problem was.

3:40p.m. The stowaway was discovered. Great excitement was experienced and surprise quickly turned to panic when the crew figured out they wouldn't have enough oxygen to complete a 48 hour mission. The solution was to come back two hours early.

3:40 p.m. until Midnight Friday: The mission continued with accommodation being made for the extra person. A second problem occurred when a small meteoroid appeared on a collision course. Mission specialist #1 had only five minutes in which to give the pilot the correct code for an OMS burn. She loaded up the wrong computer software. By the time she downloaded and inserted the correct software, she panicked and gave the code for a long OMS burn that wasted fuel. Laser, oral communication was established at 11:00 p.m.

Saturday: During this day the shuttle team landed on Mars. During their ten hour stay on Mars, they collected

mineral samples, water samples, and worked with light experiments. The day was a long one for the astronauts and flight director. The flight director had been on his feet dealing with emergencies all night long. It would not be until 2:00 a.m. Sunday morning before the flight director would get any sleep. At 7:00 p.m. the shuttle launched for home.

Sunday: More emergencies were handled. The crew was awakened by sirens at 2:00 a.m. when a small meteoroid hit their vehicle. This caused the crew to awaken from a deep sleep and scramble to emergency stations. They lost more precious oxygen and had to close off part of their vehicle. They also had to remain behind shielded curtains during a solar flare.

1:00 p.m. The shuttle landed safely on Earth. All safety margins had been pushed to the limit. The shuttle had only 32 minutes of usable oxygen and two seconds of usable fuel left on board the shuttle vehicle.

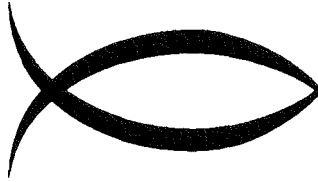
1:10 p.m. The team had a press conference. The newspapers and TV stations had been keeping track of the mission and wanted to talk with the crew. The mission was a success.

Debriefing and Follow-Up: The mission was a success from many standpoints. The class learned many physical science skills and concepts. They learned the difficulty in working on a difficult project and working as a team. The press coverage was outstanding, especially since it was the class who made all of the arrangements for press coverage. For our next year's mission we will build a hovercraft and the mission will be expanded to 72 hours. A few other surprises are in store for next year's class.

IN SUMMATION

Anyone can do a simulation. It doesn't need to be in as much detail as the one my class did. It is important to remember that our first responsibility as elementary teachers is to turn children on to learning. Get a class excited and get out of their way. The results may be quite surprising.

To begin a mission I suggest that you purchase *The Space Shuttle Operator's Manual*. The book can be purchased at most science centers. It will give the information needed to make a space simulation seem like the real thing. Anyone interested in further information about shuttle simulations may contact me.✦



Kristin Wassilak

I Must Do Something

How many times have you heard the phrase, “Somebody ought to do something!”? Have you used it yourself?

“Did you see the mess involving food distribution in Miami? Someone really ought to do something for those hurricane victims!”

“I hear the pastor isn’t visiting the shut-ins very often. Somebody better do something.”

If you are like me, we spend a lot of energy thinking up things for others to do. We see needs, but do we jump up to help? Or, do we sit back and condemn the laxity of others?

This article of deaconess history is a testimony to many people, especially deaconesses, who did not say, “Somebody ought to do something.” Rather, their consistent response over the better part of 2000 years has been, “I must do something!”

“I COMMEND TO YOU OUR SISTER, PHOEBE, A ‘DIAKONOS’” ROMANS 16:1

Arguably, Phoebe was the first recorded deaconess. Paul commends her to the church in Rome as the carrier of his letter from Corinth to them. She was not only a sister in faith, but a servant of a specific congregation in Cenchrea (the eastern harbor of Corinth). Phoebe was an outstanding woman who apparently did not stand in the wings of life’s stage, waiting for someone else to do something. Phoebe said “I must help.”

Who was this Phoebe? Since we have no details from Paul, scholars base their conjecture on the way he speaks about her and the customs of the day:

She was apparently a widow or an unmarried woman but of mature years and thoroughly competent. She could not have traveled alone in those days; and this means that she most

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likely traveled with her servants. The only conclusion we can draw is that Phoebe was a woman of means.(1)

Paul wants the church in Rome to honor and respect her and provide support for her. Why does he ensure her acceptance in this way? Romans 16:2b provides the answer: "for she has been a great help to many people, including me." The help she gave to many is never outlined. However, R.C.H. Lenski in his commentary on Romans deduces:

The ministration of the first deacons consisted in the distribution of food to widows. But, surely, it must soon have become apparent that, for instance, in cases of sickness and of poverty and of loneliness, especially of poor widows and orphans, a need had arisen for the alleviation of which men could not be used; only competent women could serve in this capacity. Voluntary efforts would accomplish much,...but at least here in Cenchrea we see the forward step, the addition of duly appointed deaconesses.(2)

Whether or not Phoebe held the office of deaconess in the same sense we mean today, we cannot be sure. However, the work she did and the ministry of women in Romans 12 and I Timothy 3:11 ff. indicate

an acceptance of women in ministries carried out on behalf of the church.

OLYMPIAS, FAITHFUL BENEFACTRESS

While doubts exist regarding an established deaconess office in the New Testament, the doubt soon disappears in the Early Church. Almost all the Early Church fathers at least mention the untiring work of deaconesses. Their duties included teaching women and children, mediating between the bishop and women, overseeing the conduct of women in worship, and assisting with the baptisms of women.(3)

Deaconesses also devoted their time and wealth to the physical needs of the poor and imprisoned. Many deaconesses were wealthy widows who gave large amounts of land and money to the causes of the church. Since these ladies were pioneers in caring for the sick, the modern nursing profession claims these deaconesses as their predecessors.

The most famous of early deaconesses was Olympias (b. 360-5; d. July 25, 408), a woman of great beauty and wealth. A daughter of an affluent Count, she was orphaned at an early age but blessed with noble Christian guardians and teachers. Olympias married in her late teens, but became a childless widow only 20 months later. Olympias certainly could have felt

sorry for herself and let “someone else do something.” Instead she said, “I must do something!” She had many marriage proposals which she refused in order to devote all her time and money to the Church. The Bishop of Constantinople, Nectarius, ordained (4) her as deaconess and she joined the Order of Deaconesses which numbered around 40 in Constantinople. Several years later, she built a convent beside the main church in Constantinople. Several years later, she built a convent beside the main church in Constantinople where she, the deaconesses and other women lived.

St. John Chrysostom became Bishop of Constantinople in 398. He took a special interest in the deaconesses and guided them in spiritual, personal and financial matters. Through his guidance, Olympias became famous for her generosity throughout the Empire. She catechized many women (she had enjoyed an excellent education and was learned in Scriptures) and sponsored many churches and institutions for the poor and sick. Olympias was also known for her humility and self-sacrifice. She dressed simply, ate sparingly, slept as little as possible, and served tirelessly in the institutions she built.

When bishop Chrysostom was banished by heretics in 404, Olympias and the other deaconesses gave him much finan-

cial and moral support. In turn, Chrysostom continued to disciple them, especially Olympias, through his glowing letters. Olympias also suffered persecution but defended herself with such spirit that charges were dropped. When she refused to give allegiance to the new bishop, Olympias was heavily fined (which was of no consequence to her). Olympias and Chrysostom supported one another until his death; Olympias died a few months after him in 408. She became venerated as a saint; the feast of St. Olympias is celebrated on July 24 in the Greek Church and December 17 in the Roman Church.

Although deaconesses flourished in some circles of the Eastern Church for another 300 years after Olympias, the deaconess office declined as it began to mirror society's pursuit of asceticism which Olympias had also promoted. The self-adoration or self-deprecation produced by a life focused on discipline and self-denial was directly contrary to the Gospel. Because the focus of deaconess work became self-sacrifice instead of a genuine response of love, the work destroyed itself.

Although Martin Luther did not restore the office of deaconess 1100 years later, he did restore a proper understanding of our evangelical freedom to love and to serve. Three hundred years later, in 1836, the time was right to restore deacon-

ess work. Let us go to Germany and glance into the life of a thirty-six year old pastor and his protegee as they each decide, "I must do something!"

Now the major problem was finding competent Christian women for nursing and spiritual care.

GERTRUDE REICHARDT ENCOUNTERS REV. THEODORE FLIEDNER

The doorbell rang. The pastor's wife opened the door. There stood a quiet-looking woman of forty-eight years. Her eyes searched those of the other woman. The caller spoke promptly but modestly:

"Good morning, Frau Pastor. Please tell Pastor Fliedner that Gertrude Reichardt is here."

"We are happy to see you, sister. Please come in."

The pastor's wife was much younger than her caller. She seemed highly pleased to receive Gertrude Reichardt. It was October 20, 1836. The place was the parsonage of Theodore Fliedner, the Lutheran minister at Kaiserswerth in Germany. The caller

was the first applicant for training as a Protestant deaconess. She was to be the beginning of a long line of faithful servants numbering now near fifty thousand.

In a few minutes Pastor Fliedner came into the room and cordially greeted his welcome guest. "We started the hospital just a week ago." He spoke rapidly. "We couldn't wait. And we certainly are delighted to see you." (5)

Pastor Fliedner had seen the urgent need to care for people in spiritual and physical pain. His congregation of 200 was too small to occupy the time of the workaholic. So, he invested time with the general work of the Church, and he developed a strong commitment to minister to prisoners and the sick. The house to serve as a hospital and an institute for Protestant deaconesses was purchased. Now the major problem was finding competent Christian women for nursing and spiritual care. God's answer to that prayer was Gertrude Reichardt.

Gertrude, the daughter of a physician, was a very resourceful and skillful woman. Yet, she was reluctant to begin this new work in Kaiserswerth. She wondered if this was to be someone else's job. However, a providential arrival of a package of hospital supplies gave Gertrude and

Flidner so much joy that she could no longer refuse. In essence she decided, "I must do something!"

Sister Gertrude was not only to be a nurse but also the director of the institution for training deaconesses in the care of the sick. Pastor, Mrs. Flidner, and Gertrude also sought to develop the devotional life of the candidates. Although the service was primarily nursing in nature, "the absence of a lively faith and energizing love from the heart of a candidate for the office of deaconess would be held an absolute disqualification."(6)

To Flidner's credit, he insisted that deaconesses were a group of servants in the church. Deaconesses were to be in constant fellowship with one another so the strength of all would be given to each; a deaconess could always depend on the "motherhouse" as home and her sisters as family. However, Flidner's doctrine adopted a somewhat Reformed outlook. Flidner constantly reminded the deaconesses of Paul's words in II Corinthians 5:14, "For Christ's love compels us." Not unlike Olympias, he placed a heavy "emphasis...on the grace of self-denial in imitation of Jesus."(7)

During Flidner's lifetime and beyond, deaconesses flourished. When Flidner died in 1864, 425 deaconesses had been trained, Kaiserswerth had 22 of

his institutions, deaconesses trained and worked in 100 other parishes and institutions in addition to those at Kaiserswerth, and 31 other motherhouses had begun after Flidner's pattern. Sister Gertrude Reichardt and Pastor Flidner were powerfully motivated to "do something;" the Lord richly blessed their work. It is no wonder that Theodore Flidner is still called "the father of deaconesses."

A Bavarian Lutheran pastor, Wilhelm Loehe, admired the work of Flidner and began training deaconesses in 1854 at Neuendettelsau. Loehe made some key changes:

1. He taught a distinctly Lutheran understanding of service.
2. He advocated that the parish deaconess be more than a parish nurse, "They were to be 'spiritual persons among women.'"(8)
3. He required more rigorous training and a strong emphasis on education in theology and pastoral care.

The attitude of service which Loehe stressed is reflected in his deaconess motto which we still use today.

THE TRUE DEACONESS SPIRIT

What is my want?

I want to serve.

Whom do I want to serve?

The Lord in His wretched ones and
His poor.

And what is my reward?

I serve neither for reward nor thanks,
but out of gratitude and love;
My reward is that I am permitted to
serve.

And if I perish in this service?

"If I perish, I perish," said queen
Esther.

I would perish for Him who gave
Himself for me.

But He will not let me perish!

And if I grow old in this service?

Then shall my heart be renewed as a
palm tree, and the Lord shall satisfy
me with grace and mercy.

I go my way in peace, casting all my care
upon Him.

It took a Lutheran pastor in Pittsburgh, Rev. William A. Passavant, to bring deaconesses to America. On a trip to Germany in 1846, he observed the work of Fliedner's deaconesses and asked that some deaconesses be sent to America. When Passavant opened the Pittsburgh Infirmary in 1849, Pastor Fliedner left Germany with four deaconesses and spoke at the dedication of the hospital. The next year, the first American deaconess, Sister C. Louisa Marthens, was consecrated as deaconess in Pittsburgh. She went on to become the first matron of the Pittsburgh

Orphan Home and subsequently served orphanages and a hospital. Overall, Passavant's efforts largely failed. Several factors were involved, not the least of which was a lack of candidates for the diaconate as a result of his lack of time commitment.

A key character in the permanent establishment of Lutheran deaconesses in the United States was a Philadelphia banker, John D. Lankenau. The need to staff his hospital with qualified, dedicated women prompted a number of German deaconesses to help begin a motherhouse in Philadelphia in 1884 which is still in existence today under the auspices of the ELCA. The Deaconess Community of the ELCA, Gladwyne, Pennsylvania, is a merged community from Omaha, Nebraska, Baltimore, Maryland, and Philadelphia. Their sisters serve in parishes and institutions throughout the United States and Canada.

Many other motherhouses and hospitals were begun by Lutheran deaconesses and their advocates around the turn of the century. Brooklyn, Minneapolis, Chicago, Milwaukee, Brush (Colorado), and Axtell (Nebraska) have enjoyed long histories of deaconess service in their communities. Many other church bodies - Methodist, Anglican, United Church of Christ, Presbyterian - also began training deacon-

esses. Most are still in existence today and are located on all continents except Antarctica.

All the efforts thus far were outside the Missouri Synod. That

changed in 1919 when Pastors F.W. Herzberger and Philip Wambsganss launched the Lutheran Deaconess Association within the Synodical Conference (LDA). They saw a need for deaconesses in several areas: social service, parish ministries to the poor in large cities, and missions. (9) The LDA established training schools in Fort Wayne, Beaver Dam and Watertown, Wisconsin, and at Hot Springs, South Dakota.

CLARA STREHLOW, WOMAN WITH A READY SMILE

Even when she was a child, Clara Strehlow wanted to work with neglected children, but the education was too expensive. In 1918, at age 22, she moved to Washington, D.C. to work in the War Department. In that city, Clara met Pastors Herzberger and Wambsganss who shared with her a dream of a deaconess program for the church. When she was preparing to leave Washington in 1919 to return to her native Oshkosh, Wisconsin,

In 1925 the LDA began their training center at Bethesda Lutheran Home, Watertown, Wisconsin.

her pastor told her about the new deaconess training school at Lutheran Hospital in Ft. Wayne. However, Clara did not find the required nursing training appealing.

In 1925 the LDA began their training center at Bethesda Lutheran Home, Watertown, Wisconsin. Since their new focus of deaconess training attracted her, Clara Strehlow was the third student to sign up in their first class.

They decided it's not necessary for the deaconesses to be a nurse - that a lot of work to be done doesn't require nursing. And so they started Watertown in 1925...for practical deaconesses... We had all the instruction that went all through the Bible...with the pastors from Wisconsin and Missouri Synod. We had first aid and home nursing but not the whole hospital nursing.(10)

Deaconess Clara E. Strehlow was consecrated on August 1, 1927, and she began her deaconess service at The Kinderheim in Addison, Illinois. She served neglected and dependent children from the Chicago area. Clara spoke of her work there in glowing terms - the joys of making formula, checking children's ears, caring for

them physically and spiritually. She was a Christian mother to these children, for she said, "I wouldn't want to train children there if I couldn't have used Scripture."

During Clara's 15 years at Addison, she helped to organize the Lutheran Deaconess Conference and served as its president from 1934-1938. After she served at the Institute for the Deaf in Detroit, Michigan for some months, she was called to Grace Lutheran Church in St. Louis. There she worked with both the youth of the church and community, giving many the opportunity for Christian education.

In 1958 Deaconess Clara was called as Director of Deaconess Hall on the campus of Valparaiso University. The deaconess training had changed dramatically. By 1935, only one school (at Fort Wayne) remained; it moved to Valparaiso in 1943. Instead of a 1-2 year course of study, the deaconess program required a bachelor's degree. Soon a year of internship was added. Deaconess Clara served as Hall Director until her retirement in 1963.

In 1967 she received the Christus Primus Award from Concordia College, Ann Arbor, Michigan, the first woman so honored. Even in the late years of her retirement, she helped begin another phase of deaconess education by working to establish the Deaconess Program at Concordia College, River Forest, Illinois, in

1979. She also became a charter member of the Concordia Deaconess Conference in 1980. When Deaconess Clara died shortly after her 90th birthday, her pastor had these words to say:

Little did anyone know when a little girl was born into the Strehlow family...the unique role God had in store for her. Clara Strehlow was used by God as one of the pioneers of deaconess ministry in The Lutheran Church-Missouri Synod, and played a leading role in the development and character of that ministry in our Synod today. A woman who demonstrated a strength of faith in her ministry that will be remembered by many, and yet, in all Christian humility, she spoke about her life, "It's not what I have done,..." but "How did the Lord use me?" That's the kind of perspective we all need to nurture in our discipleship.(11)

The deaconess program at Concordia College, River Forest, was the first, and is the only, deaconess program to be administered by the Lutheran Church-Missouri Synod. Although the LDA at various times desired an official relationship with the Missouri Synod, especially during its first 50 years, it never completely materialized. The LDA pioneered the education and service of women in the LC-MS, but

the church was not ready to adopt a churchly office for women until much later. When the Missouri Synod was ready, the LDA had become an inter-Lutheran organization which desired to remain independent of any church body.

Today, there are three Lutheran deaconess training centers in the United States: The Deaconess Community, Gladwyne, Pennsylvania (ELCA); The Lutheran Deaconess Association, Valparaiso, Indiana (independent); and the Deaconess Program, Concordia University, River Forest, Illinois (LC-MS). Each continues a tradition of excellence in their unique and rigorous training, formation and community.

Deaconesses throughout history have refused to stand by and wait for others to serve. Instead, they have said, "I must do something!" When there was a need to care for the sick and poor, deaconesses cared. When women had no place to go for an education, deaconesses began nursing, teaching and secretarial schools. Long before our church recognized their need for non-clergy to assist in Christian education, deaconesses taught in schools and served as parish educators. Deaconesses were some of the first missionaries of our church. Discovering the urgent needs of God's people and being the first to seek to meet them has been a hallmark of deacon-

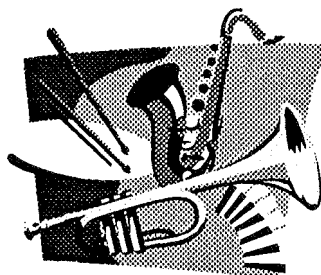
ess service. Specific current needs include parish visitation and education, community outreach and social work, pastoral care in institutions, mission work, discipling woman to woman, and multi-cultural ministries.

Although the deaconess movement outside of Germany has always been small, deaconesses' impact on the church has been great. Whenever dedicated Godly women get together and say "I must do something!" God certainly blesses their efforts.

Soli Deo Gloria✠

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Jean Harrison

Toward A More Musical Classroom

Fortunately, in most elementary schools in the United States, we are finally reaching the point where music instruction is a required inclusion in the curriculum. On an even more positive note, classroom teachers across the country recognize the need for the inclusion of music, as well as the other fine arts, in their students' education.

Unfortunately, for financial and other reasons, many schools (especially parochial) do not employ a music specialist on their faculty. Some have worked out a cooperative situation with other elementary schools, but the majority of circumstances leave the teaching of music in the hands of the classroom teacher.

Some Lutheran schools enjoy the resource of the church choir director and/or the Director of Parish Music. Most of these situations lead to the development of a children's choir, a school chorus, or handbell choir experience. This is a wonderful addition to the school curriculum and should be continued and nurtured. These groups focus more on the performance aspect of music and the connection of music with worship. Learning that connection is an essential part of a child's education but the nature of the groups limit the number and type of students that are able to participate. It is necessary for music instruction to reach the entire student population of each and every school.

MUSIC FOR ALL

From the earliest identification of musical aptitude by Carl Seashore, it has been shown that all human beings, regardless of race, physical or mental ability, religion or socio-economic status, have musical aptitude. This is not a case of the "have's" and the "have not's"

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but “How much do you have?” Yes, there are areas in music for the talented or gifted but there are creative avenues in musical experiences for everyone.

Music, in some form or other, has existed in all cultures known to man. Music is an art form that allows the expression of human feeling. It has the capability to communicate beyond the limits of language. There is a level of experience and creativity in music for every person. Regardless of what your past experiences are (and because of them), you have particular talents and abilities. As a classroom teacher you must recognize those strengths and build on them to better prepare yourself to provide meaningful musical experiences for the children in your classroom.

TWO THINGS TO TRY

Your first challenge as you begin to develop lesson plans that integrate music into the curriculum is to break away from the ideas of how you were taught music. Look back to determine what was good, what was effective, but look ahead to the possibilities. Music in the schools has come a long way from “turn to page 28 and let’s sing...” It’s amazing how musical children are without even knowing how to read traditional music notation.

The second challenge is to overcome the fears or apprehensions you yourself

may have about music. You don’t like your singing voice, you can’t play the piano, you don’t care for “classical” music, you never had music in school yourself... All those ideas get in the way of your students’ chances to have positive musical experiences. Learn right along with your students. Learn from your students. What a wonderful opportunity to role model desirable behaviors for your class!

PROBE THE COMMUNITY

If you have not already done so, familiarize yourself with two of your best music resources—the school community and the community at-large. Those most closely connected to the school—students, faculty, staff, parents and church members—can be your best music teachers. Children are fascinated by watching other students or adults play or sing for them. In my own teaching experience a child’s uncle, sharing with the class about singing the music of the Caribbean, had the students more engaged than a visiting guest conductor of the Chicago Symphony Orchestra. The children were able to participate—no formal training, just singing by rote (echoing) and learning about the culture as well.

The community-at-large may offer anything ranging from a local folk singer,

chamber ensemble, semiprofessional to professional ensembles, visits to performing arts centers, young peoples' concerts at local colleges or universities, a community theater production of a musical, visits to a recording studio, a composer...the possibilities are endless. You will find many musicians willing to give of their time or with the cost being minimal. Many groups that receive federal, state or grant funding are required to offer educational programs. Take advantage of what is available.

Cultural organizations and museums are an excellent source for musicians. Let the children experience a Blue Grass Band, hear a Sitar, a Polish Choir, watch a Bagpipe Band. Do any local ethnic restaurants have musician-entertainers who would visit your class? Some children in your own class may practice ethnic customs and be able to share the music and/or dance of their heritage. What an excellent opportunity to integrate music with their social science studies.

RELATING MUSIC TO LIFE

What connection does or should music have to the lives of the children in your classroom? What connection does it have to your own life or the lives of most Americans? The greatest involvement we have with music today is as consumers.

Think of the huge market top 40's music has, how much money is made on concert ticket sales, how much radio air-time is devoted to all types of music, and the enormous amount and variety of music playing and recording equipment there is available to demonstrate that point. However, children need to learn how to be educated listeners. Developing their listening skills through music lessons will most certainly improve their listening in their other studies as well.

Help children develop a vocabulary and the ability to describe what they hear. Help them develop their own opinions and preferences for different types of music (be careful here—you don't want them to develop your preferences). Why do they like what they're hearing beyond "just because everybody else does" or because the leader singer is cute? Lead them to develop a sense of quality and to formulate good taste and understanding of this art form.

Proper etiquette at a concert should be taught in their elementary years. Children should learn to appreciate the work and efforts of others and show their gratitude in all aspects of life, not just the musical realm. The practice, skill development and dedication of a concert violinist can be equated with that of a professional athlete, actor or other performers in

the public eye that children can identify with. Encourage children from your class to give “recitals” for the class. The experience of a live musical performance will benefit both audience and performers alike.

SING, SING, SING

The musical instrument created by God is the human voice and (against popular opinion) unless you are truly a monotone in speech, everyone can sing! Give children every possible opportunity to sing. Be encouraging and supportive. Many adults do not sing because of some negative comment made by a teacher or fellow student judging the quality of their voice during their elementary years. Enjoy the sounds of both your voice and your students’ voices.

These days too many children are unfamiliar with Christmas carols, nursery rhymes and patriotic songs because singing is avoided. If you can’t play the piano to accompany their singing use a tape, compact disc, autoharp, guitar, omnichord or whatever is available. Use another student in class, the school secretary or whatever you can come up with. Singing unaccompanied works well too. Trust yourself. The resources available these days are vast. Children’s songbooks have simplified accompaniments, chord symbols, sing-a-long tapes and videos to help

the teacher. Current materials are in comfortable singing ranges for children (be careful of older materials, they may be a bit too high).

Setting things to music, or at least to rhythm, helps children learn and retain information. How many of us learned the alphabet song? Children of the 1970’s learned the Preamble to the Constitution thanks to Schoolhouse Rock. Think of all the rhymes and songs that have helped children through memorization of facts, multiplication tables, spelling, states and capitals, etc.

Spend some time browsing at your local video store or toy shop. You’ll find quite a collection of sing-a-long videos produced by reputable companies such as Disney Press and the Children’s Television Workshop. Cable television is a fine source for children’s concerts, both classical and children’s music. Most children’s concerts these days are designed for sing-a-long participation.

If you teach in the primary grades and you are unfamiliar with the singer Raffi then you don’t know what you’re missing. There are numerous recordings, songbooks and videos by Raffi and he has toured with his Sunshine Band doing children’s concerts in many cities across the country and in Canada.

Many fine artists are making recordings for children. Carol King, Peter, Paul and Mary, Hap Palmer, Ella Jenkins and Sharon, Lois and Bram are always good choices. Marlo Thomas has made two recordings "Free to Be...You and Me" and "Free to Be a Family" that contain quality contributions by Carly Simon, Alan Alda, Carol Channing, Robin Williams and Mel Brooks just to name a few. "For Our Children," both a book and recording, are newer releases containing children's music performed by such artists as Paul McCartney, Little Richard, Sting, Barbra Streisand and Bruce Springsteen. An advantage here is that proceeds from the sale of these materials go to support pediatric AIDS research, thanks to underwriting from the Disney Corporation.

The possible musical experiences classroom teachers can offer their students are limited only by the teachers themselves. The people and material resources are waiting to be tapped. Look into your lesson plans to see where music can be integrated. Look to see where music lessons can be developed. Music study automatically involves children. Their participation enhances the learning experience. Don't be afraid to learn right along with your students. Use their talents and those of your colleagues to get the most out of each musical experience.

Music study is not just for the musically gifted or those practicing away in some lofty ivory tower. Music is for everyone and accessible to everyone at many levels. Musical study satisfies the three domains of learning—cognitive, affective and psychomotor. It allows students the chance at creativity and self-expression, opens students up for a greater understanding of the cultures of the world and gives them another medium for the praise of God.†

RESOURCES FOR CLASSROOM TEACHERS

(In addition to the materials available through Concordia Publishing House and Augsburg/Fortress Press.)

Anderson, William M. and Joy E. Lawrence, *Integrating Music Into the Classroom*, 2nd Ed., Wadsworth Publishing Co., Belmont, CA, 1991.

An excellent source for non-musician classroom teachers. This book gives information on teaching basic music concepts, singing and accompanying. It also outlines an extensive number of lesson plans for all elementary levels for the integration of music into the curriculum.

Irwin, Phyllis, and Joy Nelson, *The Teacher, The Child and Music*, Wadsworth Publishing Co., Belmont, CA, 1986.

Several companies that have extensive resources for teachers—materials, songbooks, posters, recordings, videos, etc.

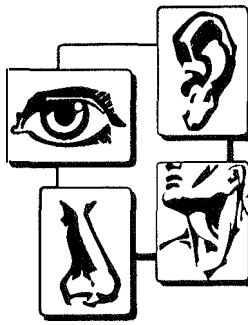
1. Music in Motion, P.O. Box 833814, Richardson, TX 75083-3814

2. MMB Music, Inc., 10370 Page Industrial Blvd., St. Louis, Mo, 63132

3. The General Music Store, c/o The Woodwind and The Brasswind, 19880 State Line Road, South Bend, IN 46637

4. LMI of Itasca, 127 N. Walnut Street, Itasca, IL 60143

5. Music is Elementary, P.O. Box 24263, Cleveland, OH 44124



Daniel A. Schlensker

Robotics Science Discovers God's Cleverness

Last summer I was given an opportunity to participate in an Aerospace Institute at the Lyndon B. Johnson Space Center in Houston. In this program, participants were exposed to many facets of travelling and living in outer space. By now the concept of a space station has been well thought through, and on the basis of NASA's experience, a plan to design and construct a station in space is being implemented. This plan includes the use of robotics for the assembly of the space station since it involves many repetitions of relatively few simple tasks.

Naturally, NASA scientists want to incorporate the very best quality and most advanced technology into their work. In his presentation, George Parma, who works in the Robotics Section of the Structures and Mechanics Division, showed us a robotics arm, which performed to our utter amazement. NASA has been especially pleased with this particular arm, which was built by Robotics Research Corp. in Cincinnati, because it can do something that no robotics arm in the past has been able to do. It can move an object along a line from one place to another while moving itself through infinitely many position progressions; it can do the same task in many ways. That's important, because often there are obstacles, which interfere with the execution of a task. Think about working on a car engine or the plumbing of the kitchen sink.

For example, hold an object horizontally and aligned E-W while moving it upward and toward the NE. Six modes of motion must be controlled: 1) up-down, 2) left-right, 3) forward-backward 4) pitch (rotation like the propeller on the front of a single engine plane as viewed from the cockpit), 5) roll (like twisting the grocery cart handle with both hands),

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and 6) yaw (like the rotation of a board game spinner). If a robotics arm can allow for control of these six modes of motion, it can perform the feat described above. However, it can do it in one and only one way, moving itself through a unique progression of positions.

Earlier robots have done this much well. However, the addition of one more "degree of freedom" or mode of motion would enable a robot arm, while accomplishing the same task, to move through infinitely many progressions of positions. The problem with achieving this seventh degree of freedom in the past has been in programming the controlling computer to handle all the necessary parameters. Robotics Research has solved that problem.

As this significant step forward has been made, we rejoice with NASA that now robotic assembly of the space station looks more possible since robot arms have become so much more flexible and versatile.

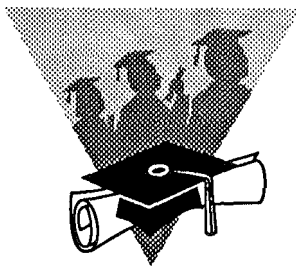
We are a little humbled, though, to recognize that our arms and brains are God's created solution to this very problem. Make a count. From your shoulder your upper arm can move up-down, front-back and rotate. That's 3 "degrees of freedom" or modes of motion. From your elbow, your forearm can move up-down and rotate (thanks to its double bone assembly). That's two more for a total of 5. At your wrist your hand flexes up-down and back and forth. That brings the total to 7 modes of motion, which make it possible for a human arm to move the key toward the keyhole, correctly oriented for insertion, while allowing the arm to move through many different position progressions.

God had a pretty good idea when He made arms and brains. The more we learn and the more advanced our technology becomes, the better able we are to appreciate just how fearfully and wonderfully made we really are!✚

SO THEY SAY...

He (Arthur Leff) carried around with him the classic Chinese Maxim, that the inferior person makes demands on other people, while persons of honor make demands on themselves.

-Yale Law Professor Charles L. Black



Thomas M. Buck

Leadership For Lutheran Schools In The 21st Century

Introductory Note: This is the third in a series of three articles which focus on the elements of effective leadership within the Lutheran secondary school movement. Dr. Gilbert Sernett laid the foundation by exploring the intellectual and social history of Lutheran education. Professor Alan Schmidt identified qualities exhibited by leaders of the Lutheran high school movement in the 1940's and 1950's. In this final article, Superintendent Tom Buck of the Lutheran High Schools in Milwaukee, examines the legacy of Lutheran school leadership against contemporary thought to propose ideas for transformational leadership which can serve as a model for those Lutheran secondary leaders who take our schools into the 21st Century.

The lessons of the past can instruct those who deal with contemporary challenges. The problems of the day indicate that we have made inadequate use of past knowledge and have a good deal more to learn about leadership. Conversely, factors which presently confront leaders in the form of issues, people, or change can make past theory appear inadequate.

If the plethora of information on leadership were translated to sound, the volume would be deafening. The books, articles, video and audio recordings, and workshops have supported authors, printers, producers, consultants, and publishers. Is there a need for all that has been produced on the subject of leadership? Or, is it true in this area too, as Solomon suggested centuries ago, "There is nothing new under the sun."

LESSONS FROM THE LEGACY OF LEADERSHIP

As early as 1944, Dr. Albert Huegli wrote of the duality of administration as an art and a science.(1) Arthur L. Miller spoke of "leadership" based on sound theory which involved others in the decision making process.(2) Martin F. Wessler described four functions which strong principals were to fulfill: visualize, organize, deputize, and supervise.(3) It is apparent that there was a vision for leadership among these men that reaches into our generation. A significant portion of contemporary leadership literature agrees with the recorded thought of Lutheran leaders like Albert Huegli, Arthur Miller, and Martin Wessler. Selections have been made from contemporary literature to support this opinion and to build a framework for further thought.

THE PURPOSE OF LEADERSHIP

If leaders are responsible for achieving results, then even a casual look at our society and its organizations would suggest that we have some problems. In 1977, Greenleaf posed the question, "Who is the enemy...who is responsible for the mediocre performance of so many of our institutions?"(4) Greenleaf realized that even if it were possible to remove "...evil, stupidity, apathy, the 'system'...", we would

face the same problems by the time another generation was on the scene.(5) Warren Bennis asks, "Where have all the leaders gone?" and then provides a list of those great leaders who once inspired nations.(6)

Leighton Ford suggests there is a leadership gap in our country, caused by the failure of leaders following World War II to develop a new generation of leaders, perhaps because the first generation of leaders saw those who followed as competitors. Ford uses an Indian proverb to describe the shadow of strong leadership which prevented nurturing of leaders in the second generation. The proverb says, "Nothing grows under a banyan tree."(7) The need to be deliberate in empowering others for leadership becomes apparent as one considers the proverb.

Despite the lessons of the past, it is apparent from the problems of the present that we need to learn the lessons of leadership all over again. This article presents leadership ideas gleaned from contemporary authors with the hope that it will provide a focus and direction for future leaders.

There are several distinct issues which face leaders today. The first issue revolves around the purpose of the organization. The second has to do with the character of the leader. A third issue is tied to

the relationships between leaders and those who work with them. An issue which connects with all of the first three relates to future contexts and demands facing an organization and its people.

THE PURPOSE AND FUTURE OF THE ORGANIZATION

Thomas Sergiovanni speaks of “goal displacement,” the “tendency for schools to lose sight of their purposes, allowing instrumental processes and procedures to become ends in themselves.” In a school where goals are displaced, results are sacrificed in favor of plans and procedures. Coupled with a management behavior where prescribed roles provide very narrow confines for individual action, the organization becomes incapacitated or “gridlocked.”(8) The gridlock can be broken when the purpose of the organization drives policies and practices which in turn, provide the basis for appropriate goal achieving behaviors.

When people have a clear understanding of purpose, the organization will be dynamic rather than static. Some ambiguity will be present because the organization will constantly assess its progress on the basis of results rather than on strict adherence to written policies. The comfort and safety provided by narrow policies and limited creativity will be absent in

the purpose centered organization. Risk taking will bring about change but will result in anxiety and resistance to change. Reaction to change has been shown to be identical to the grief process.(9)

In a school where goals are displaced, results are sacrificed in favor of plans and procedures.

Peter Block suggests that the tendency for organizations to remain static may be unintentional. Growth and success contribute to the development of bureaucratic and political behavior. A “bureaucratic cycle” is marked by a “paternalistic contract...myopic self interest...manipulative tactics...and dependency.” Manipulation, control, and dependency mark the cycle.(10) The entrepreneurial cycle, in contrast, is characterized by autonomous action, contribution and service to the customer, and a spirit for sharing information, control, and taking risks.(11)

An essential element in maintaining a clear purpose for the organization is an understanding of the future. While maintaining a vision for the future is the responsibility of leadership, it is necessary for all of those in the organization to be future

conscious in order to shape behaviors that will take the organization into the future. Two books by futurist Joel Barker are worth reading. (12,13)

Burt Nanus describes a vision for the future as "...a mental model of a future state of a process, a group, or an organization. As such, it deals with a world that exists only in the imagination, a world built upon plausible speculations, fabricated from what we hope are reasonable assumptions about the future, and heavily influenced by our own judgments about what is possible and worthwhile." (14) To attempt to move forward without a vision for the future (e.g., what students will need to know and be able to do to be successful in the future), is similar to driving down an unknown road by looking in the car's rear view mirror.

THE CHARACTER OF THE LEADER

Stephen R. Covey has made a clear distinction between the success literature of the first 150 years our country existed and that of the past several decades. Covey writes,

"...almost all the literature in the first 150 years or so focused on what could be called the Character Ethic as the foundation for success—things like integrity, humility, fidelity, temperance, courage, justice, patience, in-

dustry, simplicity, modesty, and the Golden Rule.

"...shortly after World War I the basic view shifted from the Character Ethic to what we might call the Personality Ethic. Success became more a function of personality, of public image, of attitudes and behaviors, skills and techniques, that lubricate the process of human interaction. This Personality Ethic took two paths: one was human and public relations techniques, and the other was positive mental attitude (PMS)...Other parts of the personality approach were clearly manipulative, even deceptive, encouraging people to use techniques to get other people to like them...to get out of them what they wanted...or to intimidate their way through life." (15)

Covey goes on to say that some of the elements of the Personality Ethic can be essential for success, but they need to be viewed as secondary to the elements of the Character Ethic.

"If I try to use human influence strategies and tactics of how to get other people to do what I want, to work better, to be more motivated, to like me and each other—while my character is fundamentally flawed, marked

by duplicity and insincerity—then, in the long run, I cannot be successful. My duplicity will breed distrust, and everything I do...will be perceived as manipulative...Only basic goodness gives life to technique.”(16)

The importance of the Character Ethic has not escaped educational researchers. Sergioivanni has written more than one book using titles that suggest the importance of character or values in behaviors,(17,18) and a recent book edited by Goodlad, Soder, and Sirotnik places an emphasis on ethical responsibilities which need attention from teachers and schools, specifically, public schools.(19) In his second book, Covey provides a prescription for bringing the Character Ethic to relationships and the organization, emphasizing the need to be principle centered.(20)

Covey arranges his inside out, principle-centered approach on four levels and aligns them with four principles. The four levels of interaction in relationships are applicable to organizations as well as families.

FOUR LEVELS, FOUR PRINCIPLES

Covey states that all behaviors need to be principle-centered and operate from inside out at four levels. The levels are:

1. Personal (relationship with self)

2. Interpersonal (my relationships and interactions with others)
3. Managerial (my responsibility to get a job done with others)
4. Organizational (my need to organize people)

While the levels are inclusive, they are insufficient to describe how we work together. There must be principles to define the basis upon which we work at all levels.

1. Trustworthiness at the Personal level

“Trustworthiness is based on character, what you are as a person, and competence, what you can do.” Both character and competence are necessary elements of trustworthiness. A person of fine character who is incompetent will not be trusted.(21)

“To focus on personality before character is to try to grow the leaves without the roots.(22)

2. Trust at the Interpersonal level

“If two people trust each other, based on the trustworthiness of each other, they can enjoy clear communication, empathy, synergy, and productive interdependency.”(23)

3. Empowerment at the Management level

People need to supervise themselves. The role of the manager is to become

a source of help (empowerment) to them. A performance agreement needs to be

set up so people understand what is expected. Needs of the individual are overlapped with the organization. Accountability is necessary but it is balanced with the individual's participation in evaluation of his/her performance based on the terms of the agreement. (24)

4. Alignment at the Organizational level

In order to get commitment from people to the mission, goals, and purposes of the organization they must be empowered and policies and practices of the organization aligned to support the three previous elements. You have commitment and empowerment when "...you have built the culture around a common vision on the basis of certain bedrock principles, and you are striving constantly to align strategy, style, structure, and systems with your professed mission (your constitution) and with the realities out there in the environment (the streams)." (25)

A person of fine character who is incompetent will not be trusted.

"But significant breakthroughs often represent internal breaks with traditional ways of thinking. I refer to these as paradigm shifts." (26)

While Covey presents his case in a lucid manner, he is hardly original. Martin Luther's stance provided a similar theme for the strong presentation on Christian education made by S.C. Ylvisaker to The Lutheran Church-Missouri Synod convention in 1945. (27) Ylvisaker emphasized the character building role of Lutheran schools as they were to educate the child as a child of God. Though not new or original in his thoughts or approach, Covey does call us to account for our attitudes and behaviors while offering strategies to get us back on track as leaders, whether in schools, churches, or institutions as large as governments. Ultimately, the essence of character is more clearly communicated in the absolutes of Scripture and more effectively developed by the Holy Spirit of God working through the Word of God in the heart of the believer.

RELATIONSHIPS WITH OUR COLLEAGUES AND CLIENTS

Kouzes and Posner describe leadership as "a relationship between leader and followers." (28) They write, "Our research

shows that the majority of us want leaders who are honest, competent, forward-looking, and inspiring. In short, we want leaders who are credible and who have a clear sense of direction.”(29) The importance of character and vision are fundamental requirements for effective leadership today. These same authors, along with a host of others, make a distinction between leading people and managing tasks.

The literature has sufficiently distinguished between leadership and management. For the sake of clarity in this article some reference to the differences is appropriate. Leaders inspire others, empathize with them, work for consensus, encourage, empower, persuade, set goals, and get people to do greater things than they would have by themselves. Managers tell, direct, control, intimidate, require, confine, order, and ignore. Managers focus more on policies and procedures than on relationships and motivation.

Despite the distinctions, some of each are necessary for an organization to be successful. It is absolutely essential that an organization have clear goals and appropriate policies. In this time of frequent litigation for the smallest slights or errors, it is important that schools have appropriate policies in place. Once written, however, the policies do not guide or run

institutions and relationships; people do as they apply policies.

Good leadership is not simply allowing others to do as they please or creating a forum for decision making by popular vote.

Good leadership is not simply allowing others to do as they please or creating a forum for decision making by popular vote. In 1949 Herbert Gross summarized principles of education administration espoused by Albert Huegli while he was Dean of Students at Concordia Teachers College in River Forest, Illinois. Huegli believed in the delegation of authority, without abdication of responsibility, and democratic leadership.(29) Our legacy of leadership is rooted in theory that has contemporary application.

Kouzes and Posner have their own list of discoveries regarding behaviors that make leaders effective. They found that “...when they were at their personal best, our leaders:

1. Challenged the Process.
2. Inspired a Shared Vision.
3. Enabled Others to Act.
4. Modeled the Way.

5. Encouraged the Heart.”(30)

Though the words vary, the recurring themes of change, vision, empowerment, character centered behavior as a model for others, and encouraging behaviors are evident.

Vision, change, and character have been discussed above. The concept of empowerment deserves further emphasis. When people do not know how to do their jobs effectively, or when they do not have sufficient authority to do their jobs, they will become frustrated, speak critically of others, and experience a feeling of hopelessness. Covey sets six conditions for empowering people for success.

1. Win-win agreement
2. Self-supervision
3. Helpful structure systems
4. Accountability
5. Skills
6. Character(31)

Of these, the win-win agreement has the most elaborate set of requirements. The win-win agreement requires the leader and the worker to agree on:

1. Desired results
2. Guidelines
3. Available resources
4. Accountability
5. Consequences (for when results are achieved or not achieved).

There must be goals, resources, guidelines, and accountability connected with empowerment. Leaders are always responsible for the behavior of their colleagues (workers). Workers hold themselves accountable to their leaders for the timeliness and quality of their performances. The achievement of an institution and its people is the result of a well orchestrated effort to do the right things, in the right way, in a quality way, the first time, every time.

THE LEGACY LIVES ON

The art and science of effective leadership continues to be more clearly defined and practiced. While we can rejoice in the fact that those who have gone before us held a vision that is applicable, at least in part today, we must realize that the leadership challenge before us is great.

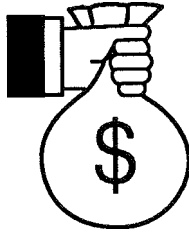
It is essential that we not only know what good leadership is, but also that we prepare another generation of leaders while we hone our own skills. Those who are trying to describe the trends and events that will affect the future of the church, such as Schaller,(33) Mead,(34) and Barna,(35) present information that requires our attention. Educational research challenges us to make changes in our schools to make sure all of our students will be successful in the contexts where

they will live and work after leaving school. Lutheran school leaders, now and in the future, must accept the challenge for the future by learning the leadership craft and taking it into the 21st Century.✝

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Richard Blatt and James Kirchhoff

Should Members Pay Tuition?

No! - RICHARD BLATT

Last Sunday, Susan L. and James R. joined the family of God through the Sacrament of Holy Baptism at Trinity Lutheran Church. The *responsibility* of the *members* of Trinity Lutheran Church for the *Christian education* and *nurture* of these *children* and hundreds like them has just begun.

As Susan and James continue their life in Christ their parents will receive Lutheran Christian materials to share with them. At the age of three they will enroll in Trinity's Sunday School class where additional materials will be shared. Sunday school classes and materials will be shared until they are confirmed. After confirmation additional materials will be shared as they attend youth Bible classes. The congregation will provide for all of these materials in their annual budget.

Why should these same children be charged a tuition fee because their parents have chosen to send them to a Lutheran elementary school?

God commands us as parents and as the Church;

"These words which I command...you shall teach them diligently to your children."
(Deuteronomy 6:6-7)

"Parents...raise your children with Christian discipline and love." (Ephesians 6:4)

"Feed My lambs." (John 21:15)

He promises:

"Train up a child in the way he should go and when he is old he will not depart from it."
(Prov. 22:6)

Richard Blatt is the Principal of St. Philip Lutheran School, Chicago.

James Kirchhoff is Executive for the Program: Christian Education in the Northern Illinois District.

It is on the basis of these and other imperatives of our Lord that Lutheran congregations began Lutheran elementary schools. (In fact, many Lutheran churches began after the existence of their school.) Our Lutheran forefathers saw the need for sharing the Good News with children and took the necessary measures to make certain that all children could receive spiritual training. Thus our schools are parish schools, not private schools.

Has the message of Christ's salvation changed? Has the command to share faith become the sole responsibility of the parent? If we accept that premise then we are stating that Christian education is only for those who can afford to pay for it.

What happens to those members who cannot afford an annual tuition payment? Do they receive scholarships? Many would be reluctant to accept "charity." Who makes the decision as to which children should or should not receive financial assistance? Are we establishing a committee to serve as "judge and jury"?

Throughout its history our beloved Church has been known for proclaiming the Gospel. Do we now change to a legalistic point-of-view and begin to arbitrarily eliminate some families from the parish school because of their inability to pay?

Our Lutheran schools, have flourished under the hand of a faithful and protecting God. I pray that our members will trust His promises to see to our needs and continue to support enthusiastically and financially the total program of Lutheran Christian education.

YES! - JAMES KIRCHHOFF

Thirty years ago, school tuition for children whose parents were members of the congregation operating the day school was as remote as charging a fee for Sunday School enrollment today. The practice today is quite common.

We have a different school clientele today. Our churches have not changed as significantly. The LCMS now numbers 50% of its membership over the age of 55. That older membership strongly supported the Christian Day School. Much of the other half of the LCMS membership does not have such loyalty to the Christian Day School. "Baby boomer" kids are parented by a "we want the best" for our kids mindset. That includes everything! Hence, most of them opt to send their kids to a public junior high school with what they believe to be "the best" of everything.

We have maintained numerical enrollment in our Christian day schools with non-member children. Their parents seek Christian values, openly professed by Christian teachers. Some

of those parents simply want a safe, gang-free, caring environment for their kids. We in the church see these folks as "mission prospects." Actually, we have simply seen the clear implication of the Great Commission. Most of our schools, founded to perpetuate our ethnic and cultural values in the context of the spiritual, no longer have that need.

So then, why maintain day schools? The question really should be, "Why maintain churches?" If a congregation has no clear statement of spiritual purpose, the school will likely flounder and find its support to be lukewarm at best. Congregations that are truly into the Word know their purpose! They also express it. The school then has purpose, too!

But many schools with a purpose clearly reflecting the nurture and outreach perspective of the congregation still find themselves in a financial crunch today. Many parents with children in the school do not contribute significantly to the church, many parents do not model the importance of church attendance, the sanctified life of members of the congregation is found wanting, and the number of so-called "traditional" families is rapidly decreasing. These causes of financial crunch for a congregation are occurring at the same time the operating costs of a school are escalating!

Part of the cost increase is brought about by the kinds of children in almost all schools today. The great number of non-traditional homes bring children to the school with special needs. A class with 1/3 to 1/2 of the children with single parents will clearly be more difficult to teach. We remember our forefathers teaching 70-80 children in one room. But we also remember hearing "You get it at school and you get it double at home!" Today, "You get it at school and your teacher hears about it tonight!" Surely this isn't always the case, but all too often it is!

The demise of family structures has also vastly impacted our pastoral ministries to the point of making it often impossible for the traditional one-pastor congregation to deal with all the problems. Large congregations need several pastoral ministries, perhaps even one dealing only with family problems. In a congregation which traditionally employed several teachers and one pastor, we now have the need for more teachers and more pastors.

Who pays the salaries??? Clearly, the congregation. Is their stewardship increasing? Yes! Enough? No! If we are to maintain schools as a vital childhood ministry, we need more assurance of financial support to make them operable. Another consideration (too lengthy to discuss here) is the need for scholarship support for the less financially able.

When I left the parish a decade ago, I was strongly opposed to “member” tuition. I have changed my mind. Tuition for members begins by asking what the church can do. Universalities in diverse contexts are difficult to espouse.

The Rev. Bill Griffin, pastor at Zion, Roseland, has said, “If I wouldn’t charge full tuition for all pupils, I wouldn’t have a school. If all people would practice Biblical stewardship in my parish, we would have few unfulfilled wants!”

Bill Volkman, one of our Lutheran saints in heaven, once remarked with my cheers in a voter’s assembly (Bill was influenced by his shepherd, Rev. Bill Boehm at Bethel, Chicago, years ago), “I (age 70+) want to support the school now, because I couldn’t do it when my kids were young!” Bill, and most of his other pinochle playing buddies, are now in heaven and as Lyle Schaller says, “It’s a different world”!

Will a member tuition policy for members improve parents and other members’ attitudes toward Biblical stewardship? Will such a policy engender a conviction in folks who don’t have children in the day school a willingness to increase their support for nurturing programs of the church? Is a policy of member tuition just skirting the real issue of the spiritual problems of the other members? How are we addressing these problems with all of our membership?

A tuition policy for members can be a blessing. Spirit-filled parents will pay the tuition and still keep up their offerings. They see the broader needs of God’s church! Hopefully all members would have the same attitude! Then school programs can be carried out to meet the needs of the children. Then teachers salaries can approach the level of the local school system scale.✚

Hair Care

In recent months, an eighth grade student at Cross Lutheran School in Yorkville, Illinois was diagnosed with leukemia and was beginning his chemotherapy treatments. The seventh and eighth grade boys who share his classroom knew that one of the results of the chemotherapy would be the loss of hair by their classmate.

In a show of support for their stricken friend, all fifteen boys in the class shaved their heads. Their loving response to a friend’s dilemma received attention in the national press, including mention on the Paul Harvey Report and on CNN.

(If you know of similar stories which make Lutheran school classrooms “different,” please submit them to the editor of Lutheran Education.)

Real Men Don't Sing

What has happened to the singing classroom teacher? Where are the teachers who sing to and with their classes?

One of my abiding memories of elementary school years at Immanuel Lutheran School was the singing. The classrooms were not much different than others of their time. We had no departmentalized instruction, no "music specialists," just one teacher per room who taught everything and a classroom overcrowded (by today's standards) with children.

Every once in a while the teacher would stop whatever we were doing and have us sing—folk songs, fun songs, whatever songs we might know or were learning—for the sheer enjoyment of singing. The last ten minutes or so of many days was spent singing hymns, the teacher accompanying us on a well-worn piano. Some of my teachers—not every one, to be sure—could even be heard singing to their classes from time to time. As I recall they were not particularly good singers, but sing they did, to us, for us, and with us—and we with them. We sang with a child's joyful exuberance, without embarrassment. And we loved every minute.

All my elementary teachers were men. The common stereotype has the female teacher singing to and with her children, but surely not the male teacher. Singing isn't something men do. It just isn't macho. Not only don't real men eat quiche, they surely don't sing in the classroom. Well, they did at Immanuel Lutheran School.

But whatever the gender of today's teacher, singing in the classroom is often nonexistent. Wherever they have gone and whatever has happened, it seems that singing in the elementary classroom for a "music specialist" music often becomes just another subject to be learned, and regular classroom teachers can infer that "it is no longer my responsibility." But children learn best by example. And the example of teachers (women *and men*) and parents (mothers *and fathers*) singing to, with, and for their children is a powerful one.

Whatever else we learned in those years, we learned to love to sing. That was a precious gift from teachers almost fifty years ago. It is an equally precious gift that teachers (and parents) can give their children today.✚

First

Person

Singular

Multiplying

Ministries

Rich Bimler

And God Said... “Lighten Up”

TO DO IS TO BE

Socrates

TO BE IS TO DO

Plato

DO BE DO BE DO

Sinatra

Life is to be celebrated! Life is to be shared! We live on “this side” of the resurrection—and therefore we can afford to celebrate and “lighten up” because we know the Lord has done all that needs to be done for us, through Christ’s death and resurrection.

That’s the good news which enables us to say, “lighten up” to each other. We continue to take God very seriously, and because of that, we are able to not take ourselves too seriously.

Here are a few suggestions to help us “lighten up” in our daily lives:

1. Hang out with people who make you laugh. Spend time with happy people. And then be a happy person to others who need some “lightening up.”
2. Have a “humor file.” Clip out funny stories, cartoons. Post them in your office, classroom, or on your friendly old refrigerator. Keep a diary or journal of humorous happenings in your own life. Sharing real-life stories is better than telling worn-out jokes.

3. Share the gift of laughter. Celebrate your faith in the Lord by sending peppy cards to friends and relatives. Call a special person each week just to say “Hi,” and “God loves you.”

4. Avoid and discourage humor that ridicules or stereotypes. The gift of humor can be misused, just like any other gift. When humor hurts, it loses its holiness.

5. Practice the art of laughter. The more you do it, the better you will be at it. A recent study showed that the “average” child laughs 150 times a day and the “average” adult laughs 15 times. Be a kid again!

Laughter and humor are healing gifts when they point to the cross and the empty tomb. Laughter is a way of “crossing ourselves.” Laughter reminds us of our humanness and that we can’t do it alone. Laughter removes barriers and helps make people more at ease with each other.

Sharing the gift of humor is a way of proclaiming Jesus Christ boldly and intentionally. It glorifies the Lord as we connect our celebrative spirit with the Lord’s Easter resurrection.

We are light-hearted people because Christ is our Light to the world. Laughter and humor are bold, brave, brilliant affirmations of God’s presence among us.

Enjoy the gift of humor. Enjoy the presence of Christ the Light in our lives! He truly is the one who “lightens us up”!✚

Correction Fluid, Please!

Alertreader Dr. Sandra Doering of Austin, Texas has informed us of the source of “Hugo-War” mentioned by Rich Bimler in his column for the March/April 1993 issue. The poem is by Shel Silverstein which appeared in the 1974 edition of Harper and Row’s Publication *Where the Sidewalk Ends*.

Teaching
the
Young

Shirley Morgenthaler

Building Arks

Some months ago, I listened to a conference speaker who touched my imagination in a powerful way. “No more prizes for predicting rain,” he said. “Let’s begin to give prizes for building arks!”

Building arks? What was this speaker at a public conference talking about? Was he talking about Noah-type structures? No, he explained. He was talking about the Noah Principle, the principle by which we build solutions rather than wring our hands over problems.

As we look to the future of early childhood education in the church, there is much “rain” to predict. We can predict the rain of the lack of understanding on the part of church leaders and parishioners about how and why to be in ministry with young children. We can report the rain of the long, stamina-draining days in which we work for and with young children and their families. We can measure the “rain” faced by some successful ministries that reach out to communities beyond our parish and begin to meet the needs of children and families.

A recent article in the *Reporter Alive*, a church leadership newsletter, reminded me of the Noah Principle. It reported a research presentation that described the differences between congregations that are growing and alive, and those that are in a maintenance mode. Growing churches, the report said, have a ministry focus that reaches out to those beyond the pews, that focuses on the people in their communities. Maintenance churches, by contrast, focus on ministry to members, reaching inward.

What if Noah had done that? What if he had thought, “I can only worry about my family, my wife and children. We won’t need such a big boat. Maybe a nice warm cave will keep us safe. Why should I care about all those animals?”

Instead, he became, under God's direction, the architect of a future that stepped out in faith without knowing all the details of how it would work.

What kind of architects are we? Are we reaching out and building for the future? Are we helping people in congregations to see the needs of young children and their families? Are we articulating a vision of ministry that helps church leaders see the need? Are we building that vision together?

Or are we satisfied with the response that there is enough to do in the church already? Are we accepting the rain forecast of deteriorating family strength? Are we willing to accept umbrella statements such as, "Little children should be at home with their mothers," and "We can't build space just to take care of babies"?

Where is our mission? Jesus said, "Go and make disciples of all nations." "Nations" won't sit in our pews unless we invite them. "Nations" won't know they need us unless we offer ministries that support the needs they already know they have (such as child care!).

"Nations" are out there waiting to be invited into the ark. We're not limited to inviting animals as Noah was. We are directed and expected to invite people...hurting people, hassled people, little people, baby people, family people, even working-mother people, yes, even single-parent people!

It's not enough to have a classroom or two that hold half-day programs for preschool and kindergarten children, especially in areas where parents are looking for full-day care and education. It's not enough to notice the rain of busy and over-stressed families without building the arks of programs that meet their needs.

It's not enough to complain among ourselves that "the voters" just don't understand the needs of young families without building arks of understanding and sensitivity to those needs. It's not enough to wish things were different. Arks are built board by board and plank by plank. Arks are held together with nails and pegs and tar. Arks are an investment in time and energy.

Ark-builders need blueprints. Those blueprints come from God's word AND from our knowledge of programs for young children AND from our assessments of the needs of families. Ark-builders need vision. That vision comes from dreams and plans and responses to needs.

But ark-builders might be ridiculed even as Noah was. They need to steel themselves against the derision, the defeats, the discouragement. They need to see the ministry to families and the faith-nurturing for young children as worth the risks.

So what will it be? Rain or arks? Umbrellas or programs? Maintenance or ministry?+

Book Review

Let Them Answer: Children's Object Lessons On The Liturgy of The "Lutheran Book of Worship.", by Larry L. Sydow, Lima, Ohio: C.S.S. Publishing Co., 1991. 92 pages. Paperback \$7.50. ISBN: 1-55673-357-7

Children's sermons require special effort, but they are worth it. *Let Them Answer* is not meant to be a guide to preparing children's sermons. It is a series of sermons which explains the Lutheran liturgy for children. It is full of ideas on how to present the sometimes ancient and mysterious customs of worship in ways that anyone can understand. Even though it is not a guide to preparing such sermons, I found that the author's introduction was perhaps the most valuable part of the book. In it he gives his insights and observations, borne out of many years of experience, on being effective through children's sermons. We have to respond to unexpected answers and think on our feet. It is challenging, but it can be a lot of fun if we can relax and let the children and the Spirit lead us.

The book examines every aspect of the liturgy with creative ideas to communicate the meanings of our traditions. These can be used in a series on Sunday mornings, but it would take the better part of the year. But it could also be useful in Wednesday chapel with the children, or in the classrooms of our schools. After all, how much time do we devote to teaching the meaning of our worship?

The author describes children's sermons as dialogue sermons for children, hence the title *Let Them Answer*, and the constant reminders throughout the book to "LTA."

If we do not do something to explain our liturgy, the children will be persuaded that they live in a world of giants who do mysterious things on Sunday mornings. Yet there needs to be a balance.

Teaching the liturgy is important, but how much time does one spend trying to get the child into our world, and how much do we spend getting into his or her world? We can become blind to other needs of our children if we think that the most important thing for them is only to learn our liturgy. They have a lot of other needs, i.e., sin and grace, which we also need to address. If there is any criticism of this book, it might be that the concentration on the facets and history of liturgy sometimes obscures the message of grace and salvation that is, after all, the purpose of a "sermon" as distinct from a classroom discussion.

Rev. Donald Gourlay

St. Paul Lutheran Church

Chicago, Illinois

Community—A Fundamental Need

A Final Word

A recent publication, intended for leaders in higher education and those who serve on governing boards of colleges and universities, expresses the convictions of a group of prominent educators. One of the five propositions suggested for careful review asserts "The nation's crisis of values and ethics will deepen the difficulty of creating a sense of community in a new age."

Isn't it interesting that, at a time when most people in our nation have so many things, we may be drifting toward a society that lacks what we need most? We need others around us, we need a sense of community. Life lived alone, forgotten, behind chained doors and barred windows, with few close friends, distant or divorced from family is not my idea of the good life.

From the beginning of time God saw that it was not good to be alone. He made man for woman and woman for man. The solitary were set in families, and families, joined together, became community. It's hard to improve on God's design.

What happens when His design is set aside should be no surprise. The crisis of values and ethics deepens and what is destroyed in the process is the very thing we all need. A sense of belonging, of being connected, of being part of a meaningful community. It's a fundamental need!

The parish school, the Lutheran high school, the Christian university or college, the congregation, the home and family, are places of community. These are the places where shared values and standards of ethics, where a shared faith and trust in Christ, bind people together into a community of saints.

We have something good going for the present and whatever the "new age," in the coming years, may be. The nation's crisis of values and ethics may deepen but the teaching and sharing of Christ gathers people of every age and culture together. Luther believed it, too. That's why he could talk about the community of God's people—the church—being an "assembly of hearts in one faith." That's community at its best and it meets a fundamental need.✝

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